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be expected to be more freely spent for praiseworthy purposes by any body. Here are a great number of objects, upon some of which all sorts of persons, rich and poor, orthodox and heretic, strong and weak, influential and influenced, male and female, young and old, educated and uneducated, unite their efforts, and the result is such a number and combination of charities as has never before been found in any city of its size. So long as money is freely spent in support of the church, the school, the college, the hospital, and the asylum, for memorials of the departed good and great, for the sustenance of the poor, and the comfort of the prisoner, there is little fear of its being greatly misapplied in luxurious extravagance, wanton waste, or vicious indulgence. If we are greedy of gain, it is not to hoard it with the passion of the miser, but to procure to ourselves the advantages which cannot be obtained without it, — the cultivation, the improvement, the luxury of doing good, which are the stimulus, the means, and the reward of virtue.

ART. VI. — *Four Lectures on Spiritual Christianity, delivered in the Hanover Square Rooms, London, March, 1841.* By ISAAC TAYLOR. London: Jackson & Walford. 1841. 12mo. pp. 203.

HARDLY any author of our own age has exerted a wider influence than the author of the work before us. Not that his books have been generally read; for, in the current acceptance of that term, he is very far from being a *popular* writer. Nor yet can he have been much read by the class next removed from the many, — by the busy, stirring, leading, managing class of people, — by those who pull the puppet-wires that move the masses. But ideas of all kinds are put in circulation by very different persons, — by those of retired and contemplative habits, who speak and write only when they have somewhat to say, and whose sole aim beyond self-culture is to convince reasonable men of what is true, or to persuade them to what is right. The thoughts

which they set in motion float in the intellectual atmosphere, and are constantly inhaled and given out again in new forms by thinking men ; and in their ceaseless circuits and transformations, they now and then impinge upon the *sensoria* of the less thoughtful and more active members of the body politic, find a lodgment there, and thus work their way gradually into the common mind. But those who thus sustain the vital circulation in the intellectual world do not occupy its highest places. There is yet a loftier style of mental endowment and character. There are the men of genius, of inspiration, of genuine intuition, who hold, face to face, communion with "the incorruptible spirit that is in all things," who strike out great thoughts and attain comprehensive views, not by labored processes of induction, but spontaneously and by open vision. A few of these suffice for an age ; and they are the mediators between their race and absolute truth. They enunciate principles, which the patient labor of an inferior order of minds must verify. They open rich veins, which the diligent and plodding must work. They plunge into the region of the unknown and unexplored by routes which none can trace, throw up their signal lights, and mark their stations, which others can reach only stepwise, by cutting away the undergrowth of ages, and building a solid pathway. They thus plan work and furnish materials for the large and growing class of respectable, sensible, useful writers, leaving them scope for a certain degree or kind of originality in supplying intermediate processes and subsidiary thoughts, and in the whole work of rhetorical arrangement and adornment.

We are disposed to assign to Isaac Taylor a very high rank in this last named class of minds. He is not a genius, but a great and fruitful thinker. He is no Prometheus, but he handles fire to admiration. Of absolutely original views or ideas, his writings present, for the most part, an utter dearth. But, as an eclectic philosopher and theologian, he is careful, candid, discriminating, often judicious, always instructive. Though indebted to his extensive reading for the germs of his theories, and for the staple of his arguments and illustrations, he yet has made the fruits of his study thoroughly his own by digestion and assimilation ; — the deliberate action of his own mind has passed upon them all, so that he is never a plagiarist, and never appears as a

mere compiler, but always as an independent thinker and critic, with a strongly marked individuality of character. He is eminently a suggestive writer, inasmuch as he deals largely in paradoxes that startle the reader's mind into reflection, and his works abound also in half-shaped, fragmentary conceptions and statements, which the reader is left to complete for himself.

We have called Taylor a *candid* author ; but the word needs qualification. It is applicable in full to his personal consciousness and to the sincerity of his aims. No author of our times has a more devout love of truth, a more cordial readiness to weigh objections and to respect opposite opinions, or a greater fearlessness of results, than he. But his mind is subject to some strong biases, which, while he is unconscious of their presence, often warp his judgment, and blend false elements with his theories and convictions. In the first place, his culture, though extensive, is partial and one-sided. With Christian antiquity he is intimately conversant ; with pagan antiquity not more so than every man of liberal pursuits professes to be. In old English theological literature he is no less an adept than in patristical lore ; of modern German theology, his impressions seem to have been derived at second hand, and his knowledge is exceedingly imperfect, so that, while he occupies a position worthy of a Christian, at the farthest remove from German skepticism, he has failed to profit by the enlarged views and liberal canons of historical and biblical criticism, which, *salvâ fide*, he might have borrowed from the continent. In isolated ecclesiastical history he is thoroughly versed ; yet he seems not to have traced it in its parallelism with the progress and the revolutions of states and empires, or with the literary and scientific developments of successive ages. His views, therefore, often lack comprehensiveness and universality ; their correctness is relative, not absolute ; they are taken from a point either too remote or too near, and are, therefore, either vague and inadequate, or else disproportionately magnified.

Then again, our author is too prone to regard all classes of subjects indiscriminately in their æsthetic aspects. Himself a man of refined culture, delicate perceptions, and fastidious tastes, he is often captivated or repelled by the auspices under which a theory has been broached, or the form

in which a system has been promulgated ; and permits what is adventitious and unessential to outweigh the actual merits of a case or question. Quaintness and daintiness of thought and a certain moderate euphuism of style have a charm for him, independently of the truth or falsity of the ideas which they represent. Also, in common with most persons in whom the æsthetic element is largely developed, he is more readily accessible to the beautiful than to the grand. His love of symmetry often leads him to ignore truths which he cannot crowd between the points of his compasses, and measure on his scale. The region of the immense and the unknown he hardly recognizes, except so far as he can extend into it the petty cobwork of a dreamy imagination, — if that may be termed imagination, which works by mathematical rule, and never violates proportion.

Taylor's practical views on all subjects are also materially affected by his isolated and retired position, and his ignorance of the condition, character, and wants of the great mass of mankind. Leading a life of literary ease, domestic in his tastes and habits, conversant with few except persons of cultivation and refinement, he has but a vague and traditionary knowledge of the less fortunate classes and conditions of society. The rougher forms of life he has beheld only at a distance so remote as to soften their rugged features, and to shed a delusive haze over their deformities. Sin and misery are to him not the stubborn and immeasurable facts that they appear in actual life, but negative quantities in the account current of humanity, which, though vast, are yet susceptible of easy calculation, and may be cancelled with mathematical accuracy. He has never sounded the depths of human ignorance and stupidity, and has no conception of the mental and moral neediness of countless multitudes even in the most enlightened parts of Christendom. His creed, indeed, as to the dogma of native depravity, is sufficiently orthodox ; but depravity is with him a technical term, rather than an embodied attribute of character. Thus, his views and theories, when they have reference to society as it is, or to its progressive amelioration, are vitiated by his oversight of a portion of the facts in the case. They lack adaptation to the actual condition of things.

For similar reasons, our author is better versed in the past

than in the present, and displays his powers to far greater advantage in the philosophical analysis of what has been, than in the announcement of that which is to come, whether on earth or in heaven. Indeed, when he assumes the prophet's wand, his future is simply some phasis of the past idealized and glorified. His very paradise has all its forms run in terrestrial moulds, and borrows many of its colors from the golden age of the ancient mythologies. His quietness of spirit, his retired manner of life, and his contemplative and introspective habits of mind fit him to be the expositor of the *statics*, rather than of the *dynamics* of society. He views the race, or the church, or the nation, (as his subject may be,) as in a state of equilibrium, and calculates with beautiful precision the balanced forces which keep each other in repose. But he cannot throw himself on the rushing tide of human activity and progress, and ascertain its rate and its laws of ebb and flow, sound its eddies, and mark from age to age its shifting channels. He can give a masterly analysis of single, isolated elements of civilization and social improvement ; but they must first be brought into his laboratory, and cast into his crucible. He cannot detect them in operation, or trace them clearly in their joint action as combined with other forces. He is like the chemist, whom the motions of the heavenly bodies bewilder and confuse, but to whom, should a meteoric stone fall from the volcanoes of the moon, the astronomer can carry it with unhesitating confidence that no test or solvent will be left untried in determining the nature and properties of its primitive atoms. Such an author is necessarily a very inadequate type of an age like the present, whose breath is ceaseless agitation, its atmosphere turmoil and excitement, its very rest motion.

Taylor's style is marked both by great beauties and by glaring faults. As a medium of ready communication with his readers, it can claim small praise. It is artificial and elaborate to the last degree. It abounds in involved sentences, unvernacular idioms, words of foreign, unfamiliar derivation, and heavy, cumbrous compounds, designed to embody whole sentences of meaning. An author of less merit could hardly induce a numerous public to undertake the severe task-work of mastering such a style. But while the outward garb in which the author has seen fit to clothe his

thoughts interposes serious difficulties in the way of apprehending them, it attracts at frequent intervals the reader's admiration by its rich and inimitably delicate hues and shadings. Taylor's books are full, even to weariness, of felicitous expressions, of words that are pictures, of single isolated images, that incarnate abstract truth, and make its form and semblance almost flash before the natural eye. Indeed, there is hardly a sentence of his, which is not graceful, exquisitely wrought, and worthy to be transferred to the commonplace-book, as a gem worth keeping by itself. But his prose is all high table-land. He never rises, never falls. There is no variety, — no adaptation of the expression to the relative dignity of the subject, or prominence of the thought, — no plain, unadorned statement of plain and simple truth. On the other hand, the most momentous and thrilling themes never quicken his pulse, or dash his pen with fire, or swell the silvery stream into a rushing torrent. Old Hugh Latimer, drawing analogies from things temporal to picture out a spiritual feast, says : " When there is made a delicate dinner, and the guests fare well, at the end of the dinner they have certain subtleties, custards, sweet and delicate things." Taylor serves up an inimitably " delicate dinner," and, if his guests complain of their fare, it can only be on the ground, that the " subtleties " come not at the end alone, but constitute first, second, and third course, *entrées* and dessert.

" The Natural History of Enthusiasm," if not our author's first work, was the first which gave him fame. Most of his subsequent works, including the one now under review, belong to the same class with this ; and it is on these that his reputation must chiefly rest. They consist of the minute, thorough, philosophical analysis of fundamental principles and essential elements of religion, society, and human nature. They are heart-probing books, such as reveal man to his own better knowledge ; and are adapted to exert the most salutary practical influence on cultivated and reflecting readers, in expounding recondite portions of their own interior experience, in unfolding the philosophy of the Christian Scriptures, and pointing out the true conditions of social well-being and progress.

Of the " Physical Theory of Another Life " we cannot speak so favorably. It is, what it purports to be, a strictly *physical* theory. It materializes the soul, and heav-

en, and hell. Its system of the world to come has all the grotesqueness, with little of the quaint symmetry and fantastic beauty, that attach to Swedenborg's. It had its germ undoubtedly in Abraham Tucker's *vehicular* system, which, as a literary curiosity, possesses singular charms, but, gravely proposed as a theory, can awaken only surprise and skepticism.

"Saturday Evening" is one of Taylor's most edifying books. It consists of a series of short and loosely connected essays on the spiritual condition and relations of man individually and collectively, and on the intimate connection of the soul, still earth-bound, with higher intelligences and a loftier sphere of being. It is a book which one may have for years on his table, and never grow weary of it. It has just enough of accurate reasoning to keep the intellectual faculties on the alert, and just enough of dreamy imagining to lift the soul into those vague and boundless regions of speculation, faith, and desire, in which we can always say, "It is good for us to be here." Its strange title is an eminently happy one; for we know no uninspired volume which is a more appropriate companion for the meditative stillness which one seeks on the eve of the Sabbath, or which can better fit one "to be in the spirit on the Lord's day." And if the large and important class of men, to whom "Saturday Evening" is the busiest season of the week, would now and then drop their pens and reinforce the languid flow of thought by a few of these suggestive pages, they would find less drowsy hearers, and sow the seed of a richer harvest on the morrow.

But it is time that we entered on the analysis of the work, the title of which we have placed at the head of this article. It consists of four lectures, "delivered at the instance of the Committee of the London City Mission." The first is on "the Exterior Characteristics of Spiritual Christianity." The most obvious external feature of Christianity is, that it is "a religion of facts." Under this head our author presents us with a masterly array of argument against the rationalistic view of the Christian Scriptures, which would eliminate the supernatural element from the record, and reduce it down to a body of unauthoritative moral teaching, appealing for the sole evidence of its truth to individual consciousness. The impossibility of separating the miraculous from the ordinary

events in the gospel history, and the extreme naturalness of the former no less than of the latter, are illustrated with so much force and beauty, that the hope that we may induce our readers to become acquainted with the work itself alone prevents our making copious extracts from this portion of it. But within less compass than would suffice to exhibit the train of reflection just referred to, we can quote the following weighty remarks on moral evidence considered as differing in kind only, and not necessarily in its degree of certainty, from mathematical or physical proof.

“That sort of evidence may properly be called *moral*, which appeals to the moral sense, and in assenting to which, as we often do with an irresistible conviction, we are unable, with any precision, to convey to another mind the grounds of our firm belief. It is thus, often, that we estimate the veracity of a witness, or judge of the reality or spuriousness of a written narrative. But then even this sort of evidence, when nicely analyzed, resolves itself into physical principles. What are these convictions, which we find it impossible to clothe in words, but the results, in our minds, of slow, involuntary inductions concerning moral qualities, and which, inasmuch as they are peculiarly exact, are not to be transfused into a medium so vague and faulty as is language, at the best?

“As to the mass of history, by far the larger portion of it rests, in no proper sense, upon *moral* evidence. To a portion the mathematical doctrine of probabilities applies; — for it may be as a million to one, that an alleged fact, under all the circumstances, is true. But the proof of the larger portion resolves itself into our knowledge of the laws of the material world, and of those of the world of mind. A portion also is conclusively established by a minute scrutiny of its agreement with that intricate combination of small events which makes up the course of human affairs.

“Every *real* transaction, especially those which flow on through a course of time, touches this web-work of small events at many points, and is woven into its very substance. Fiction may indeed paint its personages so as for a moment to deceive the eye; — but it has never succeeded in the attempt to foist its factitious embroideries upon the tapestry of truth.

“We might take, as an instance, that irresistible book in which Paley has established the truth of the personal history of St. Paul.* It is throughout a tracing of the thousand fibres by which

* The “*Horæ Paulinæ*.”

a long series of events connects itself with the warp and woof of human affairs. To apply to evidence of this sort the besom of skepticism, and sweepingly to remove it as consisting only in *moral evidence*, is an amazing instance of confusion of mind.

"It is often loosely affirmed that history rests mainly upon moral evidence. Is then a Roman camp moral evidence? Or is a Roman road moral evidence? Or are these and many other facts, when appealed to as proof of the assertion, that, in a remote age, the Romans held military occupation of Britain, moral evidence? If they be, then we affirm, that, when complete in its kind, it falls not a whit behind mathematical demonstration, as to its certainty." — pp. 32 – 34.

It has of late been fashionable in certain quarters to maintain, that there is an essential distinction between facts and truths, as to the evidence on which they are to be received. Facts, it is said, may rest on testimony, and be taken on authority; but the vast, comprehensive truths of ethical and religious science can be received on trust from no one; they must have their evidence in our own consciousness, before they can be embraced. We admit the distinction, but contend that its whole bearing is against the ground maintained by these *soi-disant* spiritualists. Truths are universal facts; facts are particular truths. The latter, being finite, may be ascertained, comprehended, and attested by finite minds, and may be the indubitable subjects of individual consciousness. The former, being infinite and absolute, can be fully known and adequately attested only by that mind, which holds in its embrace all space, time, and being; for omniscience alone can know, whether a broad and extensive fact has limitations and exceptions, so as to render it still a mere fact, or whether it has the largest possible scope and application, and is therefore a truth. Consciousness, then, is not a sufficient proof of any truth; it barely proves that the individual has certain ideas or impressions; it is wholly subjective, while all truth must, from its very nature, have an objective reality, independent of individual consciousness. The testimony of God, then, is indispensably necessary to the authentication of truth. And, in consulting the records of a professed revelation, we are seeking the testimony of God, not of man. But how are we to recognize God's testimony, coming to us, as it must, through human witnesses? We reply, that human testimony is amply competent to authenticate miracles, which are mere isolated

facts, — possible facts, if there be a God, — facts beyond all doubt, if attested by a sufficient number of credible witnesses ; and that miracles, disturbing, as they do, the normal course of events, and implying the immediate effort of the divine power for some express and important end, make God himself the witness for whatever truths are promulgated in connection with them. We thus have, in the miraculous narrative of the New Testament, a religion of facts, as the exterior basis of the religion of truths.

Our author's next proposition is, that "Christianity is a religion of facts, with which all men, without exception and without distinction, and in an equal degree, are personally concerned," — a seeming truism, but bearing that aspect only because our minds have been, as it were, bathed from infancy in Christian ideas. In point of fact, Christianity is the only religion that has ever had existence, which has not been exclusive and invidiously aristocratic in its earthly privileges, and in the promised joys of its paradise. All others shut out from favor and hope multitudes of the race, on the score of nation, sex, rank, or profession. Indeed, the universality of the Christian religion occupied a prominent, if not the chief, place among the objections urged against it in the primitive ages. The arrogant Jew looked down upon it with scorn, because it welcomed the Gentile into its fold ; and on no feature of the religion do the early pagan objectors, Celsus and Porphyry, expend more bitter invective than on its extension of privilege to the poor and illiterate, to the rustic and the slave.

The third proposition in this lecture is, that "Christianity, as a religion of facts, induces a new relationship between man and his Maker" ; and the fourth, that "the facts of Christianity, when admitted as true, are of a kind to excite, and to maintain in activity, the warmest and the most profound emotions of which men are susceptible, according to the individual constitution of their minds." The treatment of these points is marked by the calm and subdued fervor of one, whose daily experience is made up of the most profound and exalted religious emotions, and who has so far completed the work of self-consecration, as to serve God with the whole *mind*, no less than with the whole heart and strength.

The external facts connected with the promulgation of

our religion having thus been discussed, the “Truths peculiar to Spiritual Christianity” appropriately form the subject of the second lecture. These are defined to be, first, “justification through faith”; secondly, “the sovereign and abiding influence of the Holy Spirit in renovating the soul”; and, thirdly, “that a cordial reception of these truths brings with it a settled and affectionate sense of security, or peace and joy in believing, which becomes the spring of holy tempers and virtuous conduct.” These truths, though nominally admitted as essential and vital by all Christians, cannot be expounded or enlarged upon, without our entering on the field of polemic theology, which is for us forbidden ground. We can only say with regard to this lecture, that, while we would commend the explicitness and frankness of its statements as a worthy precedent for writers on this class of subjects, who are sometimes prone to employ words for the purpose of concealing ideas, we personally have no sympathy with its distinctive theological character.

We pass therefore at once to the third lecture, which is on the “Ethical Characteristics of Spiritual Philanthropy.” This, for its calm and elevated tone of sentiment, for its firm position on the eternal laws of the moral universe, for its lessons of practical wisdom, not adapted to the times, but fitted to make the times what they ought to be, deserves to be printed in golden letters, or, to speak more literally, ought to be published as a tract by thousands, and sown broadcast through Christendom. It presents such views as are needed, in these days of philanthropic effort, to redeem the great causes of human virtue, freedom, and progress from the contempt into which one-idea men of grovelling minds and impenetrable hebetude on all but a single class of subjects are fast sinking them, and to reunite philanthropy and piety, which God has joined, and which cannot dwell apart without dishonor. The leading idea of this lecture is, that Christian morality is not a code of laws, but a set of principles, and not so much a set of principles, as the varied modification and application of one great central principle, that of love and devoted allegiance to the Supreme Being, who, as our Creator, Redeemer, and Sanctifier, unites in himself every possible claim upon our “affectionate loyalty.” The gospel, indeed, has its commands and its prohibitions; but these are not de-

signed to act directly upon the human will. They suppose that will already subdued to the purpose of obedience, waiting for guidance, asking the way of duty ; and these precepts are designed, not to force the unwilling, but to direct the willing soul. With the ancients, manners and morals were coincident (as the very etymology of our word *morals* indicates) ; virtue was outward and mechanical ; and whatever goodness of heart a man acquired he was supposed to gain by the sedulous practice of prescribed routines of right conduct. Christian virtue, on the other hand, has its seat in the heart, and thence gradually subdues and governs every department of the outward life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart" ; and the second, of love to our neighbour, is simply a corollary from the first. Piety and charity are the one tree of life. We call it piety, as it strikes its deep root into the clefts of the Rock of ages ; charity, as it spreads wide its healing branches, to bless all whom its shade can shelter, or its fruits nourish.

Christian ethics, consisting thus of the various modifications of a great principle, have received but slender services from those who have attached themselves to single portions of the gospel law, considered as a formal code, and have labored solely to carry into effect isolated commands or prohibitions. Movements of this kind, whether by individuals or combinations of men, when most promising at the outset, have spent themselves after a little season, and have been followed by a decided reaction, sufficient to counterbalance the seeming good that they had wrought. Meanwhile, as fast as men have become Christianized, abuses, wrongs, and evils, as old as time, and seemingly incapable of decay, have crumbled and fallen without hands ; and the temple-walls have risen upon their ruins without sound of axe or hammer. There is wrapped up in the great principles of the gospel, in its scattered and informal illustrations of duty, and, above all, in the godlike traits of its Founder's life and character, an infinite wealth of ethical truth, motive, and energy, which develops itself from age to age, as fast as men are able to receive, use, embody, and establish it, and no faster. In the same Scriptures we read more than our fathers did ; our posterity will read more than we.

The way in which Christianity reforms the world may be

illustrated by specifying some of the more striking evils and vices, which it found deep seated in the very heart of humanity, and refined and adorned by all the charms which wealth, wit, and learning could throw around them. We might take for our first illustration the abounding licentiousness of the Roman empire, at the age when the gospel was first promulgated. The reader of Horace and Juvenal has become familiar with forms of pollution so gross and vile, as to be now banished from the very speech of men, which were then practised and defended by persons of unimpeachable social standing, nay, by the very priests at the altar, — which formed the theme of song in circles of the highest culture and most fastidious taste, — which have their memory perpetuated in verse that cannot die, by minds not destitute of lofty sentiments and impulses. Purity and chastity were unknown virtues. Cato, the severe, inflexible Cato, commends a young man for frequenting brothels. Cicero, in defending M. Cœlius, says : “ *Si quis est, qui etiam meretriciis amoribus interdictum juventuti putet, est ille quidem valde severus, negare non possum ; sed abhorret non modo ab hujus seculi licentiâ, verum etiam a majorum consuetudine atque concessis.*” The marriage bond was but a rope of sand ; and scandalous divorces, on no pretence but that of lust, stained the most honored patrician families in Rome. The Roman woman, though not, as in the East, an imprisoned slave, was yet worse, alternately the tyrant and the victim ; never, almost never, the chaste spouse of one husband, and the faithful mother of an unmixed progeny. In the Roman empire there was scarcely a pure house, around which could be grouped any of the numberless associations of fidelity, love, helpfulness, and permanent union, which go to make up the meaning of that most complex of all words, *home*. The excavated cities of Italy, which have embalmed for our own times the domestic forms and manners of the old world, show us the houses of the most wealthy absolutely destitute of what could be called family apartments, where the relations of a pure and virtuous household could be preserved inviolate. The guest-room, the banqueting-hall, the courts *sub dio*, are ample and splendid ; the lodging-rooms, the private apartments, are less commodious, less carefully sheltered, than the berths and state-rooms of a modern steam-boat.

Now, to meet this depraved condition of domestic and social life, the first advocates of Christianity went not forth with bitter denunciation and harsh invective. Had they assailed these vices directly, and sought to put them down either by cogent reasoning, powerful rhetoric, or indignant expostulation, their zeal would have been fruitless, and not one of them would have left his mark in the annals of the race. But they taught men and women everywhere, that they had within them souls, the image and the temple of God, that an omniscient eye was upon them, and an all-searching judgment in reserve for them. They unfolded the beauty of holiness, the worth of inward peace and purity, the blessedness of a conscience void of offence. They shed over the hearts of men a sense of divine and infinite love, and awakened reciprocal sentiments of gratitude and devotion. They thus diffused through the proud capital, and among the remotest provinces of the great empire, an atmosphere in which the contagion of degrading vice could not spread, and its deadly wounds were healed. Licentiousness and the love of God were at opposite poles of the moral universe. As fast as worthy notions of man's spiritual and immortal nature gained ground, the reign of impurity was checked, and maxims and habits of self-restraint and self-respect obtained currency. Home, Christianity's best earthly godsend, grew into being. The conubial relation was made sacred and enduring. Forms of vicious indulgence, which had sought no concealment, shunned the light, and were branded with shame and guilt. Woman rose from her age-long degradation, and for the meretricious robes of a tenant at will in her husband's house, clothed herself in the modest graces of a Christian wife and mother, and took her place at the domestic and public altar, as man's honored peer and partner. Vicious elements, that seemed thoroughly kneaded into the whole mass of society, have thus been purged away by the silent gradual working of Christian ideas and principles ; and in place of a social condition, characterized by high culture and elaborate refinement, yet presenting no one healthy feature, we have a new civilization, which, though incidentally embodying much that is wrong and evil, in its basis and its essential laws can neither need change, nor admit of improvement.

The sanguinary and murderous spectacles, which consti-

tuted the chief public entertainment for all classes of citizens in ancient Rome, were gradually exterminated by the same noiseless process of moral influence. There was no fierce onslaught upon gladiatorial shows, or upon the revolting conflicts of men with savage beasts. They seem never to have been made the subjects of peculiar animadversion or special effort on the part of the early Christians ; and the exhibition of fanatical rage against them would only have called forth new zeal for their continuance, and have cast their opposers to be torn in pieces on the arena, for the sport of a depraved populace. But men, when they became Christians, absented themselves from these spectacles, and bore against them their silent testimony, backed by the entire weight of pure, sober, dignified lives and manners. Every Christian household became a radiating point for sentiments of humanity and mercy. And, as the new religion penetrated the mass of society, these barbarous amusements sunk into such desuetude and neglect, as hardly to need a formal abrogation.

The effect of Christianity on the institutions of government belongs to the same category. The Christian Scriptures, indeed, prescribe no form of government ; and, as they enjoin quiet submission, rather than seditious and violent resistance, even to unjust power, they have all along been quoted by the friends and upholders of tyranny in behalf of the extremest views of passive obedience, and have often been represented by the champions of human rights as opposed to civil freedom ; yet, if we compare the ancient world and modern Christendom in this regard, we shall find abundant reason to deem Christianity the parent and friend of liberty and of popular institutions of government. We are prone to be misled by the frequent mention of the Greek and Roman republics ; and multitudes infer from this mere name, that there existed in the classic ages political institutions which recognized the equal rights of all classes of citizens. Nothing could be farther than this from the actual case. In Athens, where as great a degree of freedom was enjoyed as in any one of the Grecian states, the right of suffrage was indeed secured to all, except the very numerous class of slaves, which sometimes bore to the free population the ratio of near twenty to one. But the free citizens were divided, according to their wealth, into four classes ; and those of the lowest, though possessed of the profoundest

wisdom and the loftiest virtue, were for ever barred from any part in the public administration, were not eligible to any civil or military office, nor were they permitted to speak in the public assemblies ; while almost all the power of the state was confided to two separate senates, to neither of which could any be chosen but men of the most ample fortune. The other Grecian states were all, to a greater or less degree, exclusive aristocracies ; nor can the discriminating student of history find any thing to authorize the cant phrase, in which modern rhymesters have been wont to designate Greece as the “ cradle of liberty.”

Nor yet was Rome ever a republic in any assignable sense of the term. Its first government was a limited monarchy, which gradually consolidated itself into a despotism, and maddened the privileged aristocracy to a revolt on their own account ; and the downfall of royalty had no other effect upon the people at large, than to substitute a multitude of tyrants for one. There was, indeed, after this the show of popular suffrage ; but it was a mere empty mockery. The Roman people voted by *centuries* ; and the patricians were divided into centuries containing a hundred citizens each, while the plebeian centuries each contained several hundreds, and, in course of time, even thousands. The centuries were called to cast their votes in the order of rank ; and the lower centuries in the scale were not summoned to present their suffrages, except when a division among the upper gave them the casting vote, so that most questions were decided by a minority of the people, without any opportunity for the majority so much as to express their opinions. There were, indeed, numerous struggles on the part of the common people to get possession of their just rights, and these struggles were in some cases attended with partial and temporary success ; but always ended in a firmer riveting of the chains, until at last the people learned to love their fetters, and to cringe in utter abjectness of spirit to their oppressors.

Greece and Rome were, politically speaking, the brightest spots in all antiquity. Everywhere else there was despotism unquestioned, untempered, iron-handed. And how is it even at this day out of the pale of Christendom ? What organized Mahometan or pagan government is there which does not disfranchise the great mass of its citizens, and count their property as rightful plunder, their lives as a free sacri-

fice to transient resentment or momentary whim? But it cannot be denied, that the political tendencies of all Christendom are towards a literal equality of right and privilege, — towards the taking of power from the hands of the few and lodging it in the hands of the many. This tendency is more or less decided and rapid in different nations, in proportion to the familiarity of the people with the records of their religion, — least of all developed in Spain and Portugal, where the Scriptures have been kept back from the general eye, — most manifest in England and in our own country, where there have been no obstacles to the acquisition and dissemination of religious knowledge. Of the thrones of Christendom, there is not one which has not quaked and tottered. Of arbitrary forms of government yet surviving, there is not one, into which popular elements have not been infused, — not one, which deems itself independent of the favor even of its lowest and poorest subjects. There is not a spot of earth in any Christian country, where a man can be trampled on with impunity simply because he is poor, or where a serf, or peasant, or laborer can be murdered by autocratic power, without his blood's borrowing a nation's million voices to cry to heaven for vengeance. There is no citizen so insignificant as to be unrecognized by law, or incapable of claiming justice, and, if justice be withheld, of engraving his appeal deep in the popular memory, that doomsday-book of tyrants.

Now, in bringing about this new order of things in the political world, Christianity has never gone forward to attack existing institutions. It has, on the other hand, acquiesced in such forms of outward organization as had been bequeathed by former generations or created by circumstances; but has infused into them its own spirit of freedom and humanity. It has said alike to rulers and subjects, "All ye are brethren." It has reminded the great men of the earth of the power of one yet greater, to whom they are to give account for their exercise of authority. It has planted in the bosom alike of noble and of peasant a consciousness of native freedom, an independence of thought and feeling, to which kings must needs bow, and nobles cannot refuse their homage. It has made prominent, and keeps perpetually before the minds of men, the two great facts of their common parentage and their common destiny, on which the whole fabric of equal rights rests. Its work is, indeed, as yet but imperfectly done;

and the fanatical apostles of liberty imagine that it could be far more promptly and effectually wrought by outcry, forcible resistance, violence, and blood. Outward forms of government may, indeed, be overturned in a day by blind, brute force ; yet the same force may the next day reinstate them. But the cycles of man's moral progress, though they embrace ages in their circuit, return not upon themselves again, so that the ground once won for humanity is never lost.

We are mining a rich and favorite vein ; but we must forbear. We close our remarks on the subject of this admirable lecture by a brief extract, which condenses in a few simple paragraphs what we conceive to be the true theory of social progress.

“ Let the Gospel, in its genuine energy, pervade a community, and each ancient abuse that attaches to it, will come, in its turn, to be questioned and rebuked, and will at length yield to this sovereign influence. We confide too little in the heavenly efficacy of Christian principles, when we labor to effect reformatations on the lower ground of utility, or of a temporizing expediency.

“ And yet even when argued on these lower grounds, the purity of the Christian ethics seldom fails to win a triumph. Some old injustice, some immemorial wrong, which has worked as a canker within the social system, is at length brought under notice. This interference of “ busy zeal ” is at first hotly resented. The originators of the protest look again to the grounds of their objection, and strengthen their argument. The reasons they advance compel attention, and are examined, and then the entire code of Christian ethics, as applicable to the evil in question, is brought to bear upon it. The result, whether it be more or less definite, and even if the first protest be overruled, is to raise the tone of moral feeling, throughout the community, and to bring the rule of morals into closer contact with the consciences of all who are sincere in their Christian profession. The Gospel of Christ has thus won another triumph, in preparation for that which shall be universal ; and to the eye of an intelligent observer these successive evolutions of Christian morality are clearly predictive of such a triumph.

“ If Christianity be yet upheld in its purity, and if it be permitted to work its way forward, a time must come, when the acceleration of its progress shall attract all eyes, and shall begin to date its periodic advances, not by centuries, but by years ; or even by months and days. The world is governed less by the direct influence of known and fixed truths, than by variable

feeling, reverberated from all sides ; just as the temperature of the atmosphere is maintained, not by the full sunshine, but by the radiation of heat from all surfaces on earth. Men individually — or at least those who are open to moral influence at all — act in a manner which represents, not their individual acquaintance with what is right, but that diffused sense of right which a few, who intensely feel it, have shed around them.

“ Thus it is that every powerful impulse communicated to the social mass by energetic minds reproduces itself, until even the few almost lose their distinction of feeling more than others, and of thinking more justly ; because they have brought the many to think and feel with them.” — pp. 122 – 124.

The last lecture is on “ Spiritual Christianity, the Hope of the World at the present Moment.” It claims to be thus regarded, inasmuch as it attaches infinite value to the individual soul, and embraces within its charity every human being, however vicious or degraded, regarding each as capable of redemption and an invited heir of immortality. Then, too, as a system of unbounded mercy, it infuses its own loving, philanthropic spirit into the heart of every true disciple, making him earnestly solicitous to relieve every form of physical or moral destitution, and to minister, so far as in him lies, to the well-being and happiness of his fellow-men. It also includes, as an essential element, “ a law of diffusion ; and we must, in this instance, use the word *law* in both its customary senses, as intending a *statute*, or sanctioned command ; and an *impulse*, or force, or established mode of action ; as when we speak of the laws of nature.” The spirituality of the Christian religion, too, makes it a *constant* force, independent of, and superior to, every established institution, even its own, which it may outgrow and survive, taking to itself new forms of organization, and polity, to suit the temper or meet the demands of each successive age. And finally, “ spiritual Christianity offers a ground of cordial combination, for all purposes of religious benevolence, among its true adherents.” So far as the discussion of these points is concerned, we entirely coincide with our author in his whole course of argument and illustration, and are heartily grateful to him for the service which he has thus rendered to the cause of our common faith. We are not prepared, however, to be wafted along with him in an under-current of national self-glorification, which pervades the lecture, and of which the following may be taken as a specimen.

“We turn to the altogether peculiar position which we, the people of England, at this passing moment occupy, in relation to the human family. Has not the part of an Elder Brother of this great family actually fallen upon the English race? and have not the solitudes of such a relationship actually become ours? Are we not by many interests, and by motives higher than any interests, compelled, in some measure, nay, to a great extent, to think for all, to care for all, to defend the weak, to forefend the strong; and is there not now pervading the people of this country, even as a temper which has become characteristically British, a kindly sympathy in what affects the welfare of each race of the human family; — such a feeling, at least, as has never belonged to any other people, in any age? If many partake not at all of any such feeling, they are fewer than those who are alive to it in a good degree.

“With all the paths of the world now mapped before us, and with means of communication, which, for practical ends, condense the population of the earth, as if the thousand millions were crowded upon a ball of one third the diameter; and with actual colonial possession of a large portion of the earth, and with moral possession, by high character and repute, of almost the whole of it; and with all these uncalculated and untried means of influence now ripened, and presented afresh to our hands, who is it that can altogether control those mingling emotions of patriotism and of expansive benevolence, which become us, occupying as we do a position, whence we may go forth to conquer the world, not for ambition, not for wealth; but for Truth and Peace?

“And as we do stand in this position, and as we do, in so great a measure, entertain the feelings proper to it; so is there a reciprocity of feeling widely diffused among the nations. British *political* influence or national supremacy apart, the British feeling, — its honor, its justice, and its humanity, are in fact understood in the remotest regions, and are trusted to by tribes whose names we have not yet learned to pronounce. The several designations by which English benevolence, in its various forms, styles itself, have, as watch-words of hope, traversed the ocean, and have pervaded wildernesses; and these titles of our organized philanthropy have already wakened the dull ear of half-civilized continents, and are reverberated from the hill-sides of the remotest barbarism.

“It is true that England is looked to, as the helper, guardian, guide, of the nations. And assuredly it is the CHRISTIANITY of England which gives depth, substance, life, to her repute through the world, as the lover of justice, and the mover of good.” — pp. 159, 160.

How far *British honor, justice, and humanity* may be “trusted to by tribes whose names we have not yet learned to pronounce,” we are unable to say ; but we doubt whether any strong confidence can be reposed in them in China or Affghanistan. Nay, there are certain tax-ground, overworked, down-trodden, even unfranchised, portions of the population of the British islands, to whom the application of such terms to the collective character of the nation must seem bitter irony. The England of our author is a certain ideal of the loyal and patriotic recluse, which a moderate conversance with newspapers, parliamentary enactments, and orders in council, could hardly fail to dissipate. Christianity is, we believe, the hope of the world ; but seeing the overmastering lust of power and territory, which marks (and with so many deep furrows of moral ignominy) every portion of the Anglo-Saxon race, we dare not identify either the mother country or our own with that pure and gentle incarnation of divine love, which alone can save and bless the nations of the earth, and raise suffering and degraded man, all the world over, to the liberty, purity, and dignity of a child of God and an heir of heaven. But it is not for our boastful nation to rebuke in terms of severe censure this honest national pride, however ungrounded. We will therefore close our article by commending the work before us to the serious regard of the friends of religion and humanity, and by applying the leading thought of this closing lecture to two separate topics, both of vast moment ; the one involving the most sacred rights of the present and all coming generations, the other having reference to questions often anxiously mooted by the timid and distrustful.

We would speak of Christianity as the sole hope of the world, as regards the permanence and progress of free political institutions. The unbeliever, though he profess republican principles, is just such a friend to republican institutions as Samson was to the congregated nobles of Philistia. His hands are upon the pillars of freedom’s temple ; but it is in efforts to rend them from their base. Unless mankind be traced from a common father and to a common home, outward, adventitious distinctions become intrinsic and essential, and lay a fair and just foundation for the encroachments and extortions of the richer and stronger, and for the abject, brute-like submission of the poorer and

weaker. In that case, might becomes right, and selfishness law ; society has no bond, and imposes no mutual obligations ; and the whole community naturally and necessarily divides itself into the two great classes of the preying and the preyed upon. If the infidel's creed be true, there is then no foundation on which a republic can be built. So France found by sad experiment ; for never, since the world was, were human rights so outrageously violated, liberty so utterly subverted, man so trampled upon by man, as in the French republic under the auspices of atheism. Those God-defying, self-styled democrats, Danton, Marat, Robespierre, and their colleagues in sin, so far transcended the tyranny and cruelty of earlier times, that, placed at their side in judgment, the most relentless despots of the old world might appear with clean hands and honest and generous hearts. And thus was France tossed in the whirlpool of democratic tyranny, till she deemed herself only too happy to exchange her hydra-headed despot for the sole caprice and unbounded power of a single tyrant. Nor was it till she had recalled her priests, rebuilt her altars, and reëstablished in the general mind a reverence for the objects of religious faith, that she could obtain from a righteous Providence the tempering of autocratic sway by popular representation and constitutional liberty.

We would, finally, speak of Christianity as the sole hope of the world in respect to the permanence of modern civilization. It is certain that Egypt, Persia, Greece, and Rome successively attained a very elevated standard of civilization and refinement, but were subsequently overswept by ignorance and barbarism, and left mighty and significant ruins as the only relics of their days of renown. What assurance have we, that the same fate will not follow the civilization of our own times, and that the countries, now the seat of science, art, and literature, may not again be given over to darkness and desolation ? Our assurance that this will not be the case is derived from the importance which Christianity attaches to the individual man, — from its extension of equal spiritual rights, privileges, and hopes to all of every class and condition. When a crafty old Roman wished to indicate to the treacherous magistrate of a rival city the best mode of destroying that city, he walked in his garden by a bed of poppies, and struck off the heads of the

tallest with his cane ; thus intimating, that, could a few of the chief citizens be destroyed, the fall of the city would be placed beyond a doubt. This anecdote illustrates the great point of distinction between ancient and modern civilization. Ancient civilization did not penetrate the mass of the community. It descended not to the cottage, farm, or workshop ; but was confined to the abodes of the rich, the halls of science, and the galleries of taste. It shone only on the tallest heads. These, of course, were at once lopped off or hopelessly humbled, in a civil revolution or barbarian inroad ; and the civilization, of which they had been the sole representatives, passed away with them. The populace left behind, having never participated in it, could not of course perpetuate it.

But modern, Christian civilization is individual in its character. It leavens the whole mass. It permeates every vein and artery of the body politic. It descends through every ramification of the social system. It dwells no less in the cottage than in the palace, no less in the workshop than in the drawing-room. It has for its defence, in every nation, not a chosen host, "fit champions, though few," but a grand national guard, a general militia, in which every name is enrolled, and every poor cottager and day-laborer bears arms for his fireside, his country, and his God. Modern civilization can, then, be extinguished only by exterminating the races of Christendom, or blotting out the light of Christianity. Its star of hope and promise is the still culminating star of Bethlehem.

ART. VII. — *Journal of Researches into the Geology and Natural History of the various Countries visited by his Majesty's Ship Beagle, under the Command of Captain Fitzroy, R. N., from 1832 to 1836.* By CHARLES DARWIN, M. A., F. R. S., Secretary to the Geological Society. London : Henry Colburn. 1840. 8vo. pp. 629.

THE work before us has never been republished in this country. It is the account of a voyage undertaken by a